

THE TEXAN TRAGEDY.

We have twice ventured, each time giving our reasons therefor, to doubt the existence of any negro plot whatever in Texas, or of any purpose of revolt among her slaves. From the first, the story has rested upon such flimsy foundations as to be incredible, and, as such, from the beginning, been supported by a single particle of direct evidence. In truth, many persons in the North believed in its truth; just as undoubtedly, everybody at the South believed it to be a lie. With the former, the wonder is that slaves do not often rise in insurrection against their masters, and they give implicit credence to every rumor of such a catastrophe; but the Southern people know the almost insurmountable practical obstacles there are in the way of any such attempt at achieving freedom or compassing revenge on the part of the negroes, and they know also, when these are surmounted, how frightful the retribution is which they would have to endure. The first onset of such a storm. Neither in the acts of the negroes, nor in the conduct of the whites, has there been any evidence of the existence of a servile insurrection, though the papers for more than two months have abounded with statements of pretended proofs. Whatever may be the existence of such stories, they are not at length with a correction that may not be doubted. The New Orleans Picayune of the 8th inst. says:—

"The investigations which have been prosecuted in the disturbed districts of Texas have not developed, with any degree of distinctness, the existence of any other plot for ruin in Texas, than the few desperate characters, without connection with or hope of help from any other quarter, might have formed. In some cases the negro population have been demoralized evidently by the insidious promises of these white men, and the work of ruin wrought has doubtless been mainly their work. But not half of what has been confessed seems to be borne out by later facts. The slyness which has been discovered in the hands of negroes turns out to be very humble, having the faintest of the deadly poison which it was supposed to be. The whole thing is full of violence and outrage inflicted by the force of society. Aroused by the present danger, the citizens have now taken the most effectual means to bring such offenders to justice, and to break up all combinations for their protection."

A newspaper published at Houston, Texas, had already borne a similar testimony, and it may now be considered as an established fact that the pretended plot was a pretence and a sham. Undoubtedly, however, it had its purpose, and that, as we have already suggested, was to suppress with a strong hand a nascent Anti-Slavery movement among the people of Texas, and more especially among the Methodists, with some of whose hostility to slavery was a religious conviction. In this suppression it has undoubtedly succeeded in so far that it has put to death a number of citizens who held to the heresies of the Sermon on the Mount and the doctrine of Independence. But the blood of the martyrs is the seed of the Church, and through the madness of the Pro-Slavery party, we doubt not the feeling against slavery as an inhuman and God-defying institution is stronger in Texas to-day than it ever was before.—New York Tribune.

A MAN SENTENCED TO BE HUNG FOR CIRCULATING THE N. Y. TRIBUNE.

Some time since, a very respectable and well-known citizen of St. Louis, named Henry A. Marsh, established a news depot at some point in Texas. Subsequently, he established other depots in Camden, Ark., and Memphis, Tenn. A few weeks since, he received an order at his Camden depot for fifty copies of the New York Tribune. As a matter of business, Marsh undertook to fill the order, and the package arrived in due course of time, while he was absent at Memphis. It having been noted about Camden that the Tribune was about being circulated, through the medium—indirectly, however—of Mr. Marsh, a Committee of three men were appointed to go after Mr. Marsh, and bring him back to Camden. Accordingly, they proceeded on their mission, and, one night, captured their unsuspecting victim, in Memphis, and conveyed him on board a steamer, and locked him in a state-room. The captain of the boat, on learning their intention, refused to convey Mr. Marsh, and they were obliged to convey their captive across the river in a yawl. Arriving in Camden, Mr. Marsh was arraigned on the charge of circulating seditious and incendiary documents, was convicted and sentenced to be hung. Time was, however, given him to send for his wife, and permission granted him to procure from the citizens of St. Louis a certificate of former good character, respectability, and loyalty. The wife of Mr. Marsh arrived in this city, en route for Camden, and is stopping at Barnum's Hotel, awaiting the completion of a petition already signed by many well-known citizens, of all political parties, for the relief of the unfortunate man, whose only crime is embraced in the faithful discharge of his business relations. Mrs. Marsh will leave for Camden to-day with the petition, numerous signed, with the heartfelt prayer of the citizens of St. Louis for the safety of her husband from the hands of his fanatical fire-eating captors.—St. Louis Express.

From a San Francisco paper.

JUBILEE OF THE COLORED PEOPLE.
Anniversary of Emancipation in the British West Indies.

Yesterday, "Pacific Garden" was gay with a merry crowd of colored people, celebrating the 22d anniversary of the British West India Emancipation. The attendance was large, and the enjoyment unalloyed. The little folks paraded to the music of a drum and fife, wheeled into line, sang their school songs, defiled and made the circuit of the billiard-room, the race-course and the refreshment room, broke up into squads and had fun of all sorts. They developed the wooden horses round the circus, frolicked in the carriages, ate ice-cream, and glorified the memory of the most glorious event, for the African race, of the century. There were lots of young gentlemen present, some dressed within an inch of their lives, some simply attired, and some shabbily. There were pretty women present, cottons and quads, colored a delicate buff, with the tint of the rose shining through, and from their hue all gradations of color to that of ebony.

But the finest physical feature of the gathering were the motherly dames, looking like old and cherished old nurses, in their faces carrying totem an air of contentment and gladness; then a look of grave sorrow; and occasionally, as the speakers excited them, flashing out a look of indignation—which, however, soon faded out, and back to the original air of kind, thoughtful, unexcitedness.

The literary exercises of the day did not begin till 3-1/2 o'clock, at which time the Chair began to order. J. G. Wilson of Sacramento was introduced, four times before the merry company had composed itself into the sedate aspect of an audience. Mr. Wilson was evidently in excellent mood for a speech. His face glowed alike with perspiration and inspiration. He dashed, like a charger rode by a happy marshal on a great parade day, into the centre of his subject, and thence soared to the zenith of his eloquence. He said he was sure there were no other men who would have dared to do what he did. He introduced the Rev. T. Starr King, and that gentleman never got an introduction before, and never will again, though he should outlive Methuselah, and make the circuit of the globe. Mr. Wilson fairly gloried his subject in more than ordinary English and extraordinary Latin. He sang, in the theme of his praise on the belt of Orion, the eloquist came back to earth for a few minutes. The colored people, he said, were national. Personally, he loved America—every inch of her soil, every ray of her glory, all her slavery; and he believed America would again be the very day that colored people assumed the dignity and showed the spirit that they ought. He again gathered up the gentleman whom he was about to introduce, in the arms of his eloquence—not to deposit him on the earth, but to lift him to still sublimer heights—where, in the speaker's "dying speech," said the "choirs of angels," he left him "at the summit totum" of an unmitigated hypothesis!

DRIFT OF REV. T. STARR KING'S ADDRESS.

Mr. King said on several occasions of his life, he had found himself utterly unable to make a speech. Indeed, he had come here at the invitation of the Committee, simply to mingle his emotions with theirs. He had depended on the songs, hymns and orations that he should hear, to furnish him stimulus for what he should say. (Mr. King, though present about noon, had now just arrived again, and seemed to labor under the impression that the literary exercises were about closing, in-

stead of just opening.) Deeply sympathizing in the story and the hopes of their race, he came gladly to express his sympathy with them, on which was both their holy day and their holiday—this anniversary of the great act of justice of the Mother Country.

It was a great thing to get a principle wrought out by one man. Once in a while, God sent some lofty thinker to send the baptism of refreshing thought down into the lowlands of the world. If they had met to celebrate the coming of some such noble thinker, the occasion would be dignified and worthy. When a man had obtained a vision of a noble truth, and a whole country had accepted it as truth, it was well to make a festival and rejoice together over that fact. It was wise to celebrate the gift of a martyr to a noble cause. But this was a greater occasion than any such would be. The thinker had perceived the truth; the martyr had died for it; a nation had accepted it, and then to evince its belief had trampled on its selfishness, and by its deeds stamped the truth and its belief on history. The greatest day of the last hundred years was when Adam and Jefferson were first freed with the spirit of liberty, when our heroes met in Philadelphia to sign the Declaration of Independence; but that day when the British nation laid its millions of money on the table of the House of Commons, in reverence for a principle that had been only taught before as an abstract truth. Then Christianity received its noblest acquisition of a century, and a new hour struck in the history of principle. The Divine Spirit ruled during this century in the human heart as it had never in any age before, and this was one of the noblest places a Christian minister of any denomination could be in to-day. (Great applause.) Christ was born 1800 years ago, in a manger; he was reborn every year and every day in this country. He desires not to be Lord of the private heart alone, but Lord of all lands. We want to see him born in Washington—in our capital. (Cries of "Yes, yes, yes.") Wherever we find many races brought together, there God has his greatest work to do—there is room for the noblest labor of Christianity. The greatest work that was ever wrought by the early Christians was when the disciples went beyond the borders of Judea, and converted the current doctrine that the Gentiles had no right that a Jew was bound to respect, (cheers and laughter,) and taught that Christianity had no respect for rank, color or sect. The Almighty had a great mission for this nation. Here the Church was to proclaim the equality of the races. (Applause.) Wherever the oppressed were congregated, there Christ was present, and not on the side of power. In such a presence, said Mr. King, I always come with reverence. As a noble German said, it was easy for a person to look with reverence to those who are above, but it was greater to reverse the man who below. Your race is dear to the heart of Providence—for the sorrows with which you are yet baptized. The speaker urged his hearers to respect themselves, to educate themselves and their children. They had much against them. They had the pride and selfishness of many of our people against them, but the faith of the Gospel was for them. The future of the Church was for them. Some grand future First of August was for them, when a new commentary would be written by the nation upon that sentiment of Paul—for there is no difference between the Jew and the Greek. In the refreshment of that prophecy, he bade them all "God bless you, farewell." (Applause.)

Mr. King's address was entirely extempore, and took about twenty minutes in the delivery. We have given but the thread that ran through it. It was a classic, rich in illustration, and, as every one who sat down, the people crowded about him to express their gratitude—some of the older and graver matrons with streaming eyes.

J. M. Bell, a colored man, then followed, with a poem. It was a curious and unequal in its merits, but halting and crude in its imagery, and then again smooth, forcible, and Whittier-like. Its points brought out hearty responses from the thoughtful. We refrain from publishing any portion of it, as we understand the author is about issuing a volume in which it will be contained. In the presence of the Chairman next introduced as the amiable friend from Ohio, Mr. Atwood, a mulatto, who delivered a carefully prepared address on the wrongs of his race. He was particularly bitter in some passages. Some of their oppressors, he said, were not fit for beasts; they would do better to be sent to the gallows than to be kept in the hands of men. He could think of no proper region fit for them but the searing sands outside of hell, where their carcasses would rot alone, unvisited by common friends, from whom the worm that dieth not would turn with loathing and disgust.

Rev. Mr. Simmons of the Methodist Church, was called on for some remarks. He responded readily and earnestly. He gloried in the occasion—he had a horror of newspaper fame, but if there was a reporter present, he begged him to note the fact that he was there. He felt the honor of the invitation. Mr. Simmons directed the attention of those present to the results of the emancipation in the West Indies, which were eminently good and wholesome. He seemed thoroughly posted on the facts of which he spoke, and was cheered with enthusiasm. Other speeches and rousing singing followed.

Meanwhile, another celebration was proceeding at Russ's Garden, where addresses were delivered by J. B. Sanderson, Rev. Adam Smith, Rev. Bernard Fletcher, P. Anderson and D. W. Ruggles, and the accounts that can in affirm no less happy a time there than at the Garden on Third street.

The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, SEPTEMBER 21, 1860.

THE CONSTITUTION OF THE UNITED STATES.

We have before us a pamphlet, just published by Thayer & Eldridge, Boston, entitled "ADDRESS OF THE FREE CONSTITUTIONALISTS TO THE PEOPLE OF THE UNITED STATES," which is an argumentative effort to show, (1.) that the Constitution of the United States is a sufficient warrant for giving liberty to all the people of the United States—meaning by this, abolition of slavery in every State of the Union, in utter disregard of the Constitution and laws of such State to the contrary; (2.) that the Territorial question, now convulsing the nation, is a frivolous and impertinent one, in which the slave himself can have no interest, and which is unworthy of a moment's consideration at this time, if not at all times; (3.) that, of all the rival political parties, the Republican is the most thoroughly senseless, baseless, aimless, inconsistent and insincere; (4.) that the great object is to procure the defeat of the Republicans—for if defeated on the sixth of November, the faction itself will be extinct on the seventh; and (5.) that a new party should be organized on the basis of the unconstitutionality of slavery in every section of the country.

Entertaining a high regard for the motives and the intellectual ability of the author of this pamphlet, (who modestly chooses to withhold his name, but who has before, in a still more elaborate manner, under his own signature, advocated the same theory of the U. S. Constitution,) we, nevertheless, must beg leave to dissent from every one of the five propositions thus advanced by him, believing them all to be fallacious, and, consequently, a waste of time and effort.

First, as to the anti-slavery character of the Constitution of the United States.

This Constitution was formed in 1787, and from that time to the present has undergone no change whatever in any section or clause relating to slavery, or supporting or relating to it. Whatever may be its phraseology, therefore, it means now, in its interpretation and design, what it meant in the minds of the delegates who framed it, and of the people who adopted it, and who have since acted upon it, concerning that system. It may be convenient, and is certainly very easy, to ignore all the historical facts pertaining to the formation and adoption of the Constitution—such as the various hostile interests of freedom and slavery to be appeased, and, as far as possible, reconciled, so as to bind the North and the South, (each composed of independent State sovereignties,) in one Union, and the desirableness of using deceptive phraseology to cloak a guilty complicity in the matter of

slavery and the slave trade from the eyes of the world—and to revolve around the letter of the instrument, challenging proof that there is any oppression hidden beneath it, and construing it to mean every thing just and righteous—but the effort will assuredly be like one "beating the air." The verbal criticism may be very ingenious, the logic without a flaw, but the conclusion none the less preposterous, the effort none the less abortive. So, in the fiery times of Papal persecution, the Catholics urged that, in the consecrated water, the literal body of Jesus was eaten by the communicant; for did he not command, "Take, eat"—and did he not declare, "This is my body"—not figuratively an emblem thereof? Indeed, after the administration of the national government, for more than three score years and ten, in one uniform manner touching its relations to slavery, with never a doubt being raised on the subject, and unanimously endorsed in this particular by all parties in power alike, and recognized by every Congress, every Executive, every State Legislature, every Court competent to determine constitutional points, every President from George Washington to James Buchanan, for any man to undertake to prove, as a logician or as a verbalist, that the Constitution has always been misunderstood by the nation adopting and living under it, and wickedly wrested from its true meaning, so as to be an awful curse where it was intended to be an unpeakable blessing, is to us the boldest of fatuities. For where or what is the gain to the cause of liberty by such a paradoxical criticism? It is tantamount to the labor of constructing a new Constitution—of converting thirty millions of people, and bringing them over to a belief which they now openly laugh to scorn! It is revolution—radical, disorganizing, bloody, exterminating. For if the absurdity were admitted to be a possible event, that a party might succeed, and take the reins of national sovereignty, having for its object the abolition of slavery throughout the South under this anti-slavery construction of the Constitution, can there be a doubt that its action would be resisted by every Slave State to the last extremity? But such a construction never will be placed upon that instrument by a majority of the people of the United States, while the Union lasts; no party will ever be trusted, entertaining such an idea; the pro-slavery compromises of the Constitution will continue to be recognized as hitherto, until the time shall come when the covenant with death shall be annulled, and this "agreement with hell" shall terminate in a NORTHERN SECESSION.

No parts of the Constitution have been more clearly and intelligently understood than its pro-slavery features. Hence, as soon as the first appointment of representatives was made under it, three-fifths of the slave population were included in it, and remain to this hour, for the benefit of the Southern "lords of the lash." To quote the language of John Quincy Adams:—

"In outward show, it is a representation of persons in bondage; in fact, it is a representation of their masters—the oppressor representing the oppressed. It is in the compass of the human imagination to devise a more perfect exemplification of the act of committing the lamb to the tender custody of the wolf? It was one of the curses from that Pandora's box, adjusted at the time, as usual, by a compromise, the whole advantage of which accrued to the benefit of the South, and to aggravate the burdens of the North."

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Is not John Quincy Adams a competent witness in this case? Does he not speak the language of historical verity? What motive had he to make such a terrible confession? The result of the bargain, he truly adds, has been "to make the preservation, propagation and perpetuation of slavery the vital and animating spirit of the national government."

Hence, too, the foreign slave trade was prosecuted until 1808, under the national flag, and therefore a legitimate branch of the national commerce, in accordance with the 9th Section of Article I—the traffic concealed beneath a deceptive circumlocution of words, but which were never misunderstood by the people.

Hence, too, in every part of the North, from 1790 till now, the recognition of the constitutional right of the slave-hunter to seize his fugitive slave wherever found.

As against the logic of the pamphlet under consideration, we again quote the truthful language of John Quincy Adams:—

"Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, that the States should so act as to preserve the PERPETUITY OF THEIR DOMINION OVER THEIR SLAVES. The first was the immunity for twenty years of pursuing the African slave trade; the second was the stipulation to surrender fugitive slaves to the States from which they were stolen; and thirdly, the exaction, fatal to the principles of popular representation, of a representation for slaves—for articles of merchandise, under the name of persons. The North submitted to the dictation of these conditions, as attested by the awkward and ambiguous language in which they are expressed. The word slave is most cautiously and factiously excluded from the whole instrument. A stranger, who should come from a foreign land and read the Constitution of the United States, would not believe that slavery or a slave existed within the borders of our country. There is not a word in the Constitution, apparently based upon the condition of slavery, nor is there a provision but would be susceptible of practical execution, if there were not a slave in the land."

"The delegates from South Carolina and Georgia distinctly avowed that, without this guarantee of protection to their property in slaves, they would not yield their assent to the Constitution; and the free instrument, a stranger, who should come from a foreign land and read the Constitution of the United States, would not believe that slavery or a slave existed within the borders of our country. There is not a word in the Constitution, apparently based upon the condition of slavery, nor is there a provision but would be susceptible of practical execution, if there were not a slave in the land."

Another revolting and most infamous feature of the Constitution is its guarantee of protection to every State "against domestic violence"—which includes the suppression of every slave insurrection, in case the strong arm of the Federal Government is needed in any emergency; thus pledging the power of the whole nation to prevent the possibility of a successful revolt on the part of the enslaved.

Such is the Constitution of the United States, no matter how incongruous or paradoxical in regard to some of its other features; such did its framers, and the people who adopted it, intend it to be; such it was in their hearts to conceive and bring forth, in their contemptuous estimate and oppressive treatment of the whole colored race; such they are still willing to have it remain, without the slightest modification of its guilty compromises; and, therefore, to think to outface them at this late day, to attempt by the rules of logic or rhetoric or grammar to convict them of ignorance and delusion in their interpretation of their own Constitution, made by them and for them, is utterly idle. For if they honestly and truly made an Anti-Slavery Constitution, why were not the half million of slaves then in bondage set free? Why was a slave representation in Congress provided for and allowed from the beginning? Why was the African slave trade carried on, with no one protesting against its constitutionality, for twenty years, under the national flag? Why have fugitive slaves ever since been hunted in every Northern State, and dragged back to bondage with impunity? And why has the General Government never hesitated to exercise the military and naval power at its command to keep the slaves in their chains,—as in the case of Nat Turner on the one hand, and the capture of John Brown on the other? Did Delaware, and Maryland, and Virginia, and North Carolina, and South Carolina, and Georgia, agree in 1787 to a Constitution which emancipated every slave in their possession, and made the day of its adoption the proclamation of liberty "throughout all the land, unto all the inhabitants thereof"? Did Washington, and Hamilton, and Jefferson, and Madison, and Jay, and Marshall, and Luther Martin, and Roger Sherman, and Elbridge

Gerry, and Governor Morris, and all the eminent men who then lived, fail to understand the instrument of their own fashioning and adoption; and where it meant liberty, they construed it to mean slavery—where it referred to freemen, they believed and declared it to refer to slaves? To ask these questions is to answer them. This is a matter of history, not of words; it covers the historic life of the nation, against which all verbal logic, or legal casuistry, becomes a mockery.

Let the truth, however humiliating, be confessed. Our fathers sinned grievously, by sacrificing an unfortunate race to promote their own selfish ends. They were sorely tempted, and fell. They were in great straits, and lost their faith in the living God. How applicable to them and to this land are these prophetic words!—

"Woe to the rebellious children, saith the Lord, that take counsel, but not of me; that cover with a covering, but not of my spirit, that they may add sin to sin; that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the trust in the shadow of Egypt your confusion. . . . Wherefore thus saith the Holy One of Israel, because ye despise this word, and trust in oppression and perverseness, and stay yourselves there; therefore this iniquity shall be to you as a breach really to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potter's vessel, that is broken in pieces: HE SHALL NOT SPARE. . . . Your covenant with death shall be annulled, and your agreement with hell shall not stand. . . . Say ye not, a confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself, and he shall be for a sanctuary. . . . The Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err, and they that are led of them are destroyed. . . . The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in thine heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou sayest, I will not come down, therefore will I bring thee down, saith the Lord. For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever. . . . Art thou better than populous No, that was situated among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and she was infinite; Put and Lubim were her helpers. Yet was she carried away; she went into captivity; her young children, also, were dashed in pieces at the top of all the streets; and they cast lots for all her honorable men, and all her great men were bound in chains. . . . The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God, in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn."

These passages exactly delineate the history, spirit, conduct and position of the American people, in relation to the colored population, ever since the adoption of the Constitution; thus proving a moral incompetency, on their part, to make it an anti-slavery instrument, embracing white and black alike in its idea of "liberty, equality, fraternity."

But enough upon this point. We shall examine, in another number, the remaining four propositions laid down in this pamphlet, believing them to be equally fallacious as the first.

REV. M. D. CONWAY IN THE MUSIC HALL.

Last Sunday, Sept. 16th, the usual summer vacation being ended, the 28th Congregational Society of Boston again assembled in the Music Hall, and heard a very excellent sermon from Rev. Moncure D. Conway of Cincinnati.

His subject was the need of a symmetrical cultivation of all the powers of man's nature, since thus only can the purpose of his being be fulfilled. Use, and not waste, should be the rule for all the faculties of our being; and man should strive so to live as to be able to say, with Jesus, to the universal Father—"Of all that thou hast given me, I have lost none."

Constant aspiration, constant progression, and this in all the parts as well as in the great whole, must be the effort of every human being. Such efforts, with the measure of success that must inevitably attend them, will bless, not only the individual, but so much of the race as comes, directly or indirectly, within his influence. We said Jesus—"I, if I be lifted up, will draw all men to me!"—not, if I be lifted up. The progressive improvement which Jesus taught and exemplified constitutes one of his strongest claims to our veneration. Progress necessarily implies change. If we bind ourselves to the letter, we cannot attain the spirit. If we hold fast the grub-tub, we shall never reach the golden-rod truth.

The objects to Theodore Parker complain that he represented Jesus as "a mere man." The use of that term—a mere man—shows the limitation of their idea of man. Heaven forbid that such a measure be our standard! Heaven shield us from the base ingratitude of applying disparaging epithets to a being whom God made "in his own image!"

The question is frequently asked—Was Theodore Parker a Christian? The answer will of course differ according to men's various, and widely different, appreciation of Christianity. Those who take the lowest and poorest view of it will necessarily answer in the negative. Those who take the highest view will, as necessarily, answer in the affirmative. And the number of those who give this juster answer will increase, with the increase of true knowledge and true religion. We are not to leave this noble name, Christian, to the exclusive use of those who misuse it, who insist on linking it to obsolete superstitions and irrational dogmas, who magnify its letter at the expense of its spirit. The perfect fruit should be credited to the germ; the engines of the Great Eastern should be credited to the inventor of the first steam engine; and Jesus Christ is to be associated, in our grateful remembrance and veneration, with the highest truths, and the most widely beneficent reforms, which shall hereafter develop themselves from the great truths He taught.

Theodore Parker's influence is an immense and vital element, and is destined to be an increasing element, in the development of Christianity among the American people, particularly those of the Western States. The day will come when Boston will recognize his greatness and excellence, and will seek to reclaim his dust, and cover it, in her most honored cemetery, with a fitting monument.

Meantime, if it be my fortune ever to cross the sea, I will seek, as one of the places most worthy of reverential memory, that grave in Florence. Kneeling beside it, I will plant over the breast of Theodore Parker a white rose, emblem of his purity. And I will leave the thorns that belong to it, for he also had thorns.

Mr. Conway, who has in many ways proved himself a hearty and unflinching advocate of reform, will preach next Sunday also at the Music Hall.—C. W. W.

THE DIAL—LETTER OF DESOR ON THEODORE PARKER.

In the September number of "THE DIAL," an admirable monthly magazine for Literature, Philosophy and Religion, edited by M. D. Conway, and published at Cincinnati, we find the following letter from Desor, the distinguished naturalist of Neuchâtel!—

NEUCHÂTEL, 10th June, 1860.

MY DEAR FRIEND:—It requires some time for the head and heart to settle again after they have been shaken so deeply as mine have been of late. You understand that I mean to speak of the death of our dear friend, Theodore Parker. Molechot writes, "with him a column of humanity has fallen down," and this is true. There will be a long time before another Theodore Parker arises. But his work,

though unfinished, will not be lost: his writings will remain a living fountain for many who are thirsty for truth and righteousness. To me his death has been a hard blow. I went to Italy with the hope and prospect of meeting him at Rome, and of going thence with him on an excursion to Naples and Vesuvius, which he refused to visit during the winter, because he wanted to see it with me. From thence we were to return to Florence, stay a short time at the Italian Lakes, for the purpose of searching for sub-aquatic (Celtic) habitations, in which he had become quite interested, then come over to my chalet and stay until Autumn, when he expected to return to New England. Instead of that, I found him very weak,—he had been failing rapidly for several weeks; and the idea of an excursion to Naples had to be given up at once. He had hardly strength to ride some two or three times with me to visit the chief monuments of the Eternal City. Of course, he could not fail to become aware of his declining condition; and all at once his mind became engrossed with one idea, that of leaving Rome as soon as possible, because he could not bear the idea of laying his bones in the cursed soil. It was a trying case, for I did not feel at all sure that he could ever reach Florence; but he was bent upon going, in spite of rain and wind. Mr. Appleton, of Boston, who had attended him regularly, so far in his kindness towards Mr. Parker as to accompany us; he also provided for the carriage, the passports, and all the little comforts that might be necessary on the journey. Thus we started on the 20th of April.—Mr. and Mrs. Parker, Mr. and Mrs. Appleton, and myself, with a vetterino,—for Florence. He declared that he had "decided upon reaching Florence," that he had "wound himself up to the task, and would get there," but after that he did not make anything at all. It was the last effort of his strong, energetic mind. So it happened. But the effort he had to make was followed by a great prostration. As soon as we arrived he went to bed, not to rise again. He at the same time lost the control of his mind, which, with the exception of a few lucid intervals, was more or less wandering all the time. In one of these lucid intervals he asked for me, and gave me the direction for his burial (which has been followed), observing that he hoped it would soon be over,—but did not no longer express any regret about his unfinished work. He seemed perfectly resigned. This was the last time he spoke to us in a perfectly lucid way. Still he always recognized his friends, though he was unconscious of the places,—he mostly thought himself at Boston, or on board the steamer on his way home. I have tried to cheer him as much as I could. His wife never left him an instant. Miss Stevenson had left him a short time before my arrival, but came back when informed of his failing. His death was a very quiet, and I dare say, unconscious one: his wife did not become aware of it for a time after his breath came no longer. . . .

I hastened off as soon as possible, and sought some distraction among the collections of Boulogne, Milan and Turin. It is a hard experience of advancing age that we must see all those who were dear to us disappear, one after the other, at a period of life when we have no longer the required adaptiveness to form new friends. . . .

Last summer, when at my chalet, at the occasion of the death of my friend Kicher, with whom he had been staying some time, we decided together that we should write a kind of Album dedicated to his memory, and in which all those assembled at Combe-Varia should take part. Mr. Parker promised two articles, one on the Teutonic races, the other a fine irony upon the pretensions of some modern naturalists (of the Bridgewater school).—A Bumble-Bee's Thoughts on the Plan and Purpose of Creation. The first was not written; but the latter has just gone through the press; it is, therefore, Theodore Parker's last production, and will be the jewel of the Album. I have given direction to the printer to send several copies to America. The publication of the Album must, of course, be somewhat postponed in order to enable me to write a short notice of Mr. Parker. The Album will now be called *Ein Nachruf an Parker und Kicher*.

Will not the scientific and literary bodies of the United States feel ashamed now for the manner in which they have treated the man who, after a short time, will outweigh them all—the noblest specimen of American scholarship that ever lived? Had he lived but two months longer, I would have secured for him the Secular Doctorship at the Jubilee of the University of Basel, to be celebrated next month.

CONVENTION AT CUMMINGTON.

The annual Convention of the friends of the Anti-Slavery cause in Cummington, Mass., was held at the Free Church, Sept. 1st and 2d. The Convention was addressed by Parker Pillsbury, Chas. C. Burleigh, H. Ford Douglas, and Susan B. Anthony.

H. Ford Douglas presented the following resolution, the discussion of which occupied much of the time of the Convention:—

Resolved, That although we are seeking, by moral means alone, the immediate and unconditional emancipation of the slaves, yet we would not, in view of the terrible wrong done four million people, do less than thank God if some black John Brown should arise among his fellows, and imitating the example of the fathers of '76, terminate at once this unrighteous infringement of personal liberty, though every slaveholder in the South should be made to pay the penalty with his life.

This resolution, however, was withdrawn. Mr. Douglas remarking that Parker Pillsbury had prepared a similar resolution, and he did not choose to give his friend Burleigh the pleasure of seeing the above resolution voted down.

The following resolutions, presented by Parker Pillsbury, were adopted as the scripture of the anti-slavery men and women of Cummington and vicinity, at the present hour:—

1. Resolved, That in the three recent speeches of Senator Sumner of Massachusetts, we see painful demonstration of the bewildering and depraving effect of American politics, and of governmental Union with slaveholders—the first being a four hours' argument to prove the "five-fold barbarism" and entire unconstitutionality of slavery; the second, a partial reproduction of the same argument, with a most absurd endorsement of the Chicago platform—which platform no where pronounces slavery a crime, though virtually declaring the brave Capt. John Brown one of the greatest of criminals; and the third being a full endorsement of that platform, even its condemnation of Capt. Brown; and a most powerful appeal to the people to elect Abraham Lincoln to the Presidency, whose past record, as respects slavery, falls below the standard of Henry Clay, Daniel Webster, and many other eminent men, slaveholders and others, who once composed the Whig party; and whose pledges and promises, should he be elected, have less of hope for humanity and the slave in them, than had the general utterances of Webster and Clay, in the last ten years of their lives.

2. Resolved, That the government of the United States is a deliberate conspiracy against liberty and humanity—a grand and consolidated despotism, crushing down into interminable and hopeless bondage, millions of immortal men and women, robbing them of every right, and rendering life itself a grievous curse, and then compelling all who live under that despotism to become soldiers to shoot down insurrectionary slaves, on the one hand, and merciless blood-hounds, to howl on the track of the flying fugitive on the other.

3. Resolved, That, in these respects, the government has not been changed, from Washington, and his Fugitive Slave Law of 1793, to Millard Fillmore, and his seven-fold more atrocious enactment of 1850, and still in force; and the efficiency of which, Abraham Lincoln assures the country he will do nothing to impair.

4. Resolved, therefore, That the enslaved millions of the South have no more to hope from the millennium of their posterity, from a Republican administration, pledged and devoted to the Union, as at present constituted, templated, than from the Federal and Whig parties of the past, or the Democratic administration of the present hour.

6. Resolved, That treason to such a government is a most religious duty, and the best evidence we can give of loyalty to the higher law of humanity and God—and as subjects of that divine authority, we hereby declare that we will never obey the Fugitive Slave Laws of Washington or Millard Fillmore, nor will we assist in suppressing slave insurrections; but, on the contrary, our sympathies and hopes shall be with every uprising "Nat Turner" or John Brown; and our hands too, so far as we can consistently and conscientiously, render them more material conduct and aid.

6. Resolved, That as the government of the country is a most daring despotism, so the people are a vainglorious religion is downright atheism—and men are to be dreaded than any acknowledged heathenism;—as God is a monster, bloody as Maloch; in Bible, as interpreted by its priesthood, is a bold and simple apology for all the crimes and cruelties which its impure devotees, both priests and people, wish to perpetrate; its cost makes the "burden" of the old Scribes and Pharisees once "laid on men's shoulders," as rebuked by Jesus, easy and light; its worship is cold as Jewish ceremonies, as empty as Pagan ritual; and as devoid of humanity as the sacrifice of Isaac; its best benefits are scarcely worth preserving, at any price; being neither righteousness nor temperance, peace nor purity, love nor liberty; all of which are to be sought in instrumentalism outside the Church, and attained, generally, in spite of the Church—and the only hope for our deliverance from sin, and its consequences, and the establishment of a holier faith, is in the utter extermination of such a religion and worship from the whole face of the country, North as well as South.

A lively interest in the Anti-Slavery cause is evinced in this vicinity, which is destined to continue as a result of the Convention.

The amount

That the enslaved millions
to hope for themselves and
Republican administration,
Union, and at present con-
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to such a government is
the best evidence we can
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from the whole face of the
earth.

Anti-Slavery cause is ex-
tended to continue
on.
to defray the expense of the
of Sec'y.
ELLENVILLE.
N. Y., Sept. 10, 1860.
I have just closed a Con-
ference, in interest and im-
portance—some account
readers will peruse with
interest.
The western part of Ulster
county of this region which
I, that the eye never tires
of the soul is (if excepted
joy and delight; moun-
tain cascades, rocks jagged
and bare—there are here
there—there are here.
I am, I mean to be as en-
thusiastic as you. I am
so great, that I am
spiritual life, but that it
is, and crushes the heart
God of my wrong. So,
the consequence whether
in his holiday garb, it is
to be so long the condi-
tion.

remember, that, one year
in this place—similar in
closed—where was con-
sulted, quite a success. I
of the last has been more
most radical resolutions
my question, and the most
of this Society's motto, "No
is almost a new idea in
labor done by Mr. Powell
myself in a few meet-
ings, recommending the dis-
cussion of the South and
South and forming a
ould have been passed by
audience—two-thirds of
who, by their counte-
nances, were thinking, "I
think, has not been in vain,
for this Convention were
meeting was so eminently
owning owing to the pre-
siding Pillsbury, of the
of truth, as represented
can give us no adequate
who have heard him, in
pleasure, may imagine those
and so know, in part,
saying this, I do not dis-
tinction. Philip D. Moore,
us, and did good work,
and Susan B. Anthony of
of Milton, and Lydia
with us, cheerfully giving

into an Institution, and
one year in the future.
of importance introduced
giving, such as Women's
certainism, &c., &c., all
fully mentioned by the
Some little excitement
of woman's equal partici-
pation in the meeting; but
as such excitement al-
ienated, but firmly per-
sistent so long, I should be
reference to the condi-
tion. I know
labor done and much
much of either, I be-
lieve. The size and situation
of her statues, greatly
I have supported
the first to deny cal-
culation; and perhaps I
step being made in that
direction, because I love Mass-
achusetts, and its would grate
connecting statute laws of
in science, literature,
just to the State of my
and, considering the labor
one excellently well.

are enticed that there are
people who have blessed
to be encouraged as by
the command—
so in a knowledge of
are blessed: they are
published.
JOHN N. COLMAN.

THE CAUSE IN VERMONT.
DEAR MR. GARRISON.—I am just returning from a
four weeks' tour through the State of Vermont.
I think there is much misapprehension with regard
to the anti-slavery character of that State. The fact
that the Republican control in the elections, by a
very large majority, should not be taken as evidence
that the people are right on the great question.

Probably, no New England State presents as much
ignorance, according to its population, as Vermont.
Take the towns and villages amongst the mountains,
and the people seem to know very little of the work-
ing of slavery, or its influence upon either the religion
or the politics of the country. Added to this, there
is a more prejudice against color than one would ex-
pect in a State so far removed from the commercial
intercourse with the South.

As in every State, the most illiterate and ignorant
portion are found in the Democratic party, and
amongst them nothing is too bad to be said of the
"niggers," which would be heard almost wherever
you go as a Democrat.

I held my first meeting at Melrose Falls, where
our friends Mr. and Mrs. Alexander Gilchrist did all
that could be done to secure a good audience. The
meeting was well attended, and I followed it up with
two others.

From Melrose, I went to Topham, where I found
Rev. N. R. Johnson, whose heart is always warm in
the cause of the oppressed, highly engaged in planning
meetings for me in his locality. My first lecture in
Topham stirred up the pure minds of the Democracy,
and the following morning I received a note, through
the post office, warning me to leave the town, and
threatening that if I was not out of the place in
twenty-four hours, I would be waited on by a com-
mittee appointed for the purpose. The only atten-
tion that I paid to this notice was to criticise the writer and
his party. Mr. and Mrs. Johnson are doing much to
spread the principles of humanity in Topham and
vicinity.

At Peacham, Mr. Leonard Johnson, brother of the
editor of the *Anti-Slavery Standard*, succeeded in
getting me into the Congregational church, though the
Rev. Mr. Boutwell, the minister in charge, gave me
the meeting a post reception, and a more name when
the lecture was over. He thought me too severe on
the pro-slavery religion of the country, North and
South. An effort was made to prevent my having
a second lecture, but Mr. Johnson's untiring energies
succeeded in opening the doors of the vestry. He
also got me in at the Methodist church at Danville, a
superintending village, five miles from Peacham, where
I lectured on Sunday, at 5 o'clock. This was said to
have been the largest anti-slavery meeting held in
the place for years.

I spoke at South Ryegate in the afternoon, where
all the bad feeling of the Democratic party seemed
to have been put in motion; for when I returned to
hold a second meeting, the church was closed against
me. On looking about for the school-house, the next
day only place left, I found I could have it only on
condition that I paid for it, and lighting it myself.
It was admitted by the trustees that the charge was
put upon the house because I was speaking on slavery.
As there was no hotel in the town at which I could
stop, and no offer of hospitality from the inhabitants,
I took the dust from my feet, and walked five miles
to Melrose without my supper.

At Bradford, a friend thought that if I would pro-
mise the Methodist clergyman that I would not speak
of politics, nor against his church, he would let me
into his pulpit. On Sunday, I replied that I would
make no such promise, if I never held another meet-
ing in the State. Several days after, I lectured at
Bradford, in the town hall, on Sunday, and had a
good attendance. The Methodists are the most
ready of any of the sects to open their doors, ex-
cept, perhaps, the Old School Covenanters. Rev. N.
R. Johnson attended several of the meetings, and
did good service for the cause.

The Convention to be held at Bradford, on the 17th
and 18th of October, will, no doubt, prove beneficial
to the State, and be well attended, though the Re-
publicans will, no doubt, give it the cold shoulder,
they did all of my meetings. In a financial point
of view, Vermont would do nothing for the coming
Convention. In most of my meetings, I gave them
the gospel of Truth without money and without
price, asking no contribution.

Still, there are many warm hearts in the Green
Mountain State, who are anxious to have the Ameri-
can Anti-Slavery Society send in an agent or two,
to lecture in all the towns. Vermont is certainly a
good place for missionary labor.

While on the cars, yesterday, a vote was taken to
see which of the Presidential candidates had the most
friends on the train. When they came to me, I
said, I vote for "No Union with Slaveholders, reli-
giously or politically."

WM. WELLS BROWN.
Ashburnham, Mass., Sept. 13, 1860.

MOCK STATESMEN.
I have in view certain leading politicians, who
place themselves upon their *perfection* in statesman-
ship. But whether it is not, after all, a misnomer
to call them statesmen, is the question. True,
they have what distinction, but whether it should be
applied to them other than as a *soubriquet*, is the point.

A statesman, say our lexicons, is one skilled in the
art of government. That, certainly, implies a good
deal. To be skilled in the forms and etiquette of
parliamentary procedure is one thing; but a compre-
hensive and practical understanding of the science of
government is quite another thing. The mock diplo-
mats of a name are easily acquired, and thus the fair
golden rule of Liberty, as yet unborn into the ideal,
is sadly abused. He, and he only, is fit to govern, or
to participate in the government of a people, who
steadily and practically recognizes in man's innate
sense of right, his rule of action.

"Life, liberty, and the pursuit of happiness" is a
sentiment deeply rooted in man's highest and noblest
nature. It finds a lodgment in every human breast,
from the savage to the civilized man. It is a pri-
mary condition of man's mental organization.

But what has this government become, as now in-
terpreted and administered in relation to four millions
of people under the broad canopy of its power?
Simply a great juggernaut, or car of the devil, by
which it is vainly sought to crush out this innate, or
God-given sense of right. It is being used as an in-
fernal machine for striking at the liberties of the con-
tinent. Circumstances, perhaps undreamed of in
the commencement, have arisen for developing, in
that direction, certain of its latent or fundamental
principles.

Query: can any one be a statesman, practically, in
a legislature or higher sense, inside of this piratical
juggernaut? Were I, to-day, offered a seat in Con-
gress, I should feel like exclaiming, with one of old,
"Is there a dog, that he should do this?"

Wm. H. Seward said it was designed that he should
be a statesman, and Phillips and Garrison radical
reformers. I wonder that one so astute could blunder
into such a soporific. Wm. H. Seward must first up-
set God's moral arrangement, before he can divorce
the qualities of a statesman and those of a reformer.

A statesman, in the only true and legitimate sense,
is the highest type of a reformer; and he who is not
a thorough reformer, in matters to be legislated upon,
is not a statesman, though he may have served in the
Senate till he is gray. To be a statesman—to be versed
in the science or philosophy of government, one
must be in harmony with man's moral intuitions—
with the moral constitution of the world; and that
Wm. H. Seward was not when he made his last great
bid for the Presidency.

A. HOGEBOOM.
Sheds Corners, N. Y.

REV. DR. CHEEVER.
The last number of the *London Anti-Slavery Advo-
cate* publishes the following:—
*Letter from the Rev. Jonathan Watson to Mrs. Jane
Wigham.*

EDINBURGH, 14th August, 1860.
MY DEAR MRS. WIGHAM.—From the great interest
you take in the question, I am happy to inform you
that the resolutions of the Large Committee, at seven
o'clock to-day, it was determined that no slave up-
holder from America should be heard at the com-
memoration meetings. I believe that the communica-
tion of the resolutions in the American papers, through
Dr. Cheever, setting forth that none of the class
would be heard at those meetings, have prevented
their showing face at all. Dr. Guthrie's oration
to-day surpassed any thing I ever heard against
the moral, physical and social slavery, and political as
well. I moved that it should be printed, so when it
reaches the New World, expect it will prove a bomb-
shell that will do execution among the tyrants of that
land.

When Dr. Cheever comes in September, we must
have a brilliant manifestation on the back of Guthrie's
manly and Christian development of the hated
system. Yours most truly,
JONATHAN WATSON.

THE CHRISTIAN EXAMINER. Alluding to the last
number of the *Examiner*, the A. S. Standard says:—
One of the works upon which it pronounces a criti-
cal judgment is "The Ebony Idol," a novel over
which the resolutions of the Large Committee, at seven
o'clock to-day, it was determined that no slave up-
holder from America should be heard at the com-
memoration meetings. I believe that the communica-
tion of the resolutions in the American papers, through
Dr. Cheever, setting forth that none of the class
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the moral, physical and social slavery, and political as
well. I moved that it should be printed, so when it
reaches the New World, expect it will prove a bomb-
shell that will do execution among the tyrants of that
land.

That the respectable publishing house of the Ap-
pletons should have risked their credit by issuing such
an unmitigated trash as "The Ebony Idol," may well
amaze the reading public. Who the "New England
Idol" is that has disgraced herself by writing this
feeble burlesque upon the anti-slavery movement and
the "Principle," we do not know, but we are sure
if she is wise, she will keep the secret. Her book
has no merit of any kind. Its fine sentences are in-
flated verbiage; its attempts at wit are fearful; not
one of its characters is drawn with any distinctness,
and its scenes are as absurd as the events are improb-
able. No amount of newspaper puffing can make such
a work as this popular. Pro-slavery literature like
this is doing more harm to the cause than all the
tracts and sermons of the day. The efforts of
their enemies may take this shape. The few illus-
trations which grapple the pages are in keeping with
the composition. The book is a thoroughly foolish in
style, thought, plan, execution, and spirit, with abso-
lutely no redeeming feature.

WHAT ARE INCENDIARY DOCUMENTS? The follow-
ing is of interest to the postmasters in the slave
States:—
"POST-OFFICE DEPARTMENT,
APPOINTMENT OFFICE, Aug. 15, 1860.

SIR.—Your letter of the 11th inst. has been re-
ceived. In a letter to the postmaster at Pitts-
burgh, dated August 10, 1860, the Postmaster-General
ruled that, in the opinion of the Department, a post-
master should not bring himself into conflict with the
post-office acts inhibiting the unlawful detention of
mail matter by complying with the requirements of
the State statutes against the circulation of incendiary
publications. Said letter was published, for general
information, in the Washington Constitution, under date
of December 7, 1859. By his direction, the postmaster
of the State of Virginia, in constraining State enact-
ments upon this subject, to be careful that justice is
not done. Because a single copy of any particular
newspaper contains matter decided by the courts to be
incendiary, it does not follow that any subsequent
copies of the same paper are to be condemned for that
cause. Each and every number of the publication must
be acted upon and disposed of separately, as provided
by the laws of the United States.

In regard to the paper mentioned in your letter,
or any other publication, upon which the question may
arise, you will bring the matter to the notice of some
agent of the State or county, and have them decide
as to its character.
I am, respectfully, your obedient servant,
ST. JOHN B. L. SKINNER,
Acting First Assistant Postmaster-General.
To A. S. Evans, Esq., P. M., Vienna, Dorchester
county, Md.

INCENDIARY DOCUMENTS AT A CAMP MEETING.—
Last week a man named George Orr attended a
camp meeting in Lake district, Dorchester county,
Maryland, and while there attempted to distribute
some documents that were adjudged incendiary.
Accordingly a committee of gentlemen was appointed
to wait on him with a red robe, and to leave the
ground, twenty-five minutes being given to comply
with the request. He left without any violence being
offered him, though the indignation of the people ran
high. Threats of lynching were openly expressed
by some of the prominent men of the place, and
him. Orr is one of the State Republican electors,
and resides at Church Creek, Maryland.—*Baltimore
Sun*, Sept. 3d.

TERMINAL ESCAPE OF A RUNAWAY SLAVE.—A fugi-
tive negro, belonging to the firm of Peterson, McCar-
thy & Powell, of North Carolina, who had been ab-
sent for seven years, was arrested in Savannah, Ga.,
a short time ago, and placed in jail for the offense.
By his direction, the postmaster of the State of Vir-
ginia, in constraining State enactments upon this
subject, to be careful that justice is not done. Be-
cause a single copy of any particular newspaper con-
tains matter decided by the courts to be incendiary,
it does not follow that any subsequent copies of the
same paper are to be condemned for that cause. Each
and every number of the publication must be acted
upon and disposed of separately, as provided by the
laws of the United States.

NOTICE TO FREE NEGROES.—The laws of Indiana
provide that, after a certain date, no Free Negro
shall emigrate to that State. Other cities and towns
in the State have the negroes, and among them,
owing to the laxity exhibited by our authorities and
citizens generally, Evansville is being overrun and
curbed by the worst class of this lazy, worthless,
drunken, and thieving race, and to such an extent
that those who have suffered from their bad conduct
are resolved to stop no longer, and will take the law
into their own hands. This notice is given, that at
the end of five days from the date hereof, every ne-
gro who is not lawfully entitled to be in the State, or
admission among us, must not be in the city, else
he will be dealt with in a summary manner by
THE VIGILANCE COMMITTEE.
Evansville, Ind., Aug. 28, 1860.

SHOOTING AFFRAY.—Lecompton, Sept. 4th, 1860.—
This morning, at about nine o'clock, Mr. James G.
Bailey and one Herbert, both residents of Rising Sun,
opposite this place, were out in the woods, as they
say, to kill a squirrel, and they came upon two ne-
groes, who fired upon them, knocking Herbert down,
and Bailey ran. Herbert shot one negro badly in
the breast with a shot gun. A large crowd soon as-
sembled on the spot, and tracked the negroes to the
hopper creek, every foot-mark being bloody. At the
bank they found a pair of bloody boots, coat and hat,
as though the negro had drowned himself, which I
do not hardly think he did. Only one of the white
men was hurt. The negro was certainly mortally
wounded, by the great quantity of blood left.
The negroes fired on the white men several times,
but missed. It is almost certain that the negroes
were being captured by Mr. Bailey and Herbert,
and, like brave fellows, fought their way. Mr.
Bailey is an old resident of Lecompton, and much re-
spected as a pro-slavery man.—*Correspondent of the
Lawrence (Kansas) Republic*.

TWO NEGRO MURDERERS ARRESTED IN CANADA.
Detectives Gunning & Blodgett, of this city, have
tracked, and now have under arrest at Simcoe and
Brampton, C. W. John Anderson and John Brown,
negroes, the first charged with the murder of Seneca
T. P. Biggs, of Fayette, Howard county, Missouri, in
1864, and the latter, with the murder of "Indian
Sue," at Cleveland, Ohio, 1865.

Mr. Baker, a Missouri gentleman, who has been at
Simcoe, in connection with the identification of An-
derson as the murderer of Biggs, is now on his way
back to obtain further proof—the fact that Anderson
is a fugitive slave being used by the Canadian authori-
ties as an excuse for requiring the strictest proof that
he is a murderer.

The excitement of the negroes and sympathizing
whites in Simcoe is so great that a rescue of Anderson
was feared, and he has been transferred to the Bran-
ford jail.—*Detroit Advertiser*.

BOSTON AND THE PRINCE OF WALES.
The British Consul at this port has informed his
Hon. Mr. Lincoln, that Wednesday, the 17th of
October, is the day assigned for the Prince of Wales
to visit Boston, and his arrival, there, he will
be met by one or more of the aids of His Excellency
Gov. Banks, who has expressed a desire of co-operat-
ing with the City Government in the reception, and
the party will reach the Longwood station, and
from thence, the afternoon, Mayor Lincoln and the
members of the Committee of Arrangements, con-
sisting of Aldermen Amory, Briggs and Faxon, and
Councilmen Bradley, (President), Sanger, Bradley,
Allison, Riley and Houshaw, will meet the party
here, and under escort of the First Battalion of Light
Dragoons, Major W. F. White, they will be escorted
to their showing face in this city. There will be no pub-
lic demonstration during the visit. On Thursday
morning, the First Division of Volunteer Militia will
parade, by order of the Governor, Major-General
Andrews commanding. The Governor's staff will be
made up of all the general officers of the militia, and
the Mayor will be accompanied by his Hon. Mr. Lin-
coln, and the Mayor will wait upon the Prince, and con-
duct him to the State House and present him formally
to the Governor, who will tender him a review on the
Common.

There will be twenty-five full bands, and the
number of troops will be about three thousand.
In the afternoon, at 3 o'clock, the Mayor and Com-
mittee will accompany the Prince and suite to the
Mass. Hall, which will be appropriately decorated.
There will be a reception by the Mayor and the
members of the City Council. The Mayor will
propose the health of "The Queen," and the Prince
may possibly respond by proposing the health of
"The Queen," and the Prince may possibly respond
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POETRY.

For the Liberator.

GOOD LORD, DELIVER US!
From sham Democracy's oppressive rule—
From its corruption, let us have secession;
From every dough-face—every cringing tool
That basely bends the knee before oppression—
Good Lord, deliver us!

From all vile schemers with their sophistry,
Who fain would lead us from the path of duty;
Who teach that right is wrong—that truth 's a lie—
That Satan's hoofs and horns are things of beauty—
Good Lord, deliver us!

The brand of Guilt is on the nation's brow—
The ground is stain'd with blood of Freedom's martyr—
Sleek hypocrites before thine altar bow,
Who dare thine image still to scourge and batter:
Good Lord, deliver us!

By Slavery's withering, all-blasting breath,
Let not this land of ours for aye be blighted;
Lead Freedom safely through the vale of death—
In thy good time let every wrong be righted:
Good Lord, deliver us!

Uproot all error, and the lowly raise
Even from the dust;—blessed minds enlighten:
Let Truth go forth to conquer—let the blaze
Of thine Intelligence this dark world brighten:
Good Lord, deliver us!

Andover, Mass. RICHARD HINCHCLIFFE.

From the Christian Inquirer.

THEODORE PARKER.

BY J. C. HAGEN.

Taken while the strife was raging,
Called away when needed most,
In the war with error waging—
Thou who wert thyself a host;
With a faith that never faltered,
With a will no power could bend,
With a purpose never altered,
Pressing onward to the end;

Doing while the doubtful lingered,
Daring where the stoutest failed—
Thine arm that never wearied,
Thine heart that never quailed;
Open and uncompromising,
Carving for thyself the way,
All the meaner arts despising,
By which cunning wins the day—

Where Tradition, old and hoary,
Guarding Error, older still,
Had, from time unknown to story,
Crushed the heart, and broke the will;

Where Oppression's votaries revelled,
Void of pity, void of shame,
There thy burning shafts were levelled
With a never-failing aim.

If thy hand seemed too unsparring
Of the idols of the past,
Little heeding, little caring,
So they to the earth were cast—

While thy pity was inspired
By the blinded devotee,
Thou could'st, when the truth required,
Even the willing slave set free.

If thou sometimes wert mistaken
In the excitement of the light,
By thy truth was sometimes shaken,
If thy holding wrong for right,

Yet no generous spirit, knowing
Thee, would dare thy work assail,
For an error only showing
How the noblest sometimes fail.

Springing from New England's bravest—
Bravest thou among the brave—
Tenfold back to her thou gavest
All the honor that she gave.

And when all her heroes, sages,
Time upon his scroll shall trace,
Beacon-like to coming ages,
Thou shalt hold an honored place.

☞ We copy the following "incendiary" and "murderous" lines from the Boston Courier, which affects such horror of mind in regard to the nobly disinterested efforts of Capt. John Brown to liberate the slaves of Virginia. "Strange such difference there should be, &c. Out upon such hypocrisy!"

NATIONAL HYMN OF JOSEPH GARIBOLDI.
The tombs have burst open, and yielded their dead,
And our martyrs come forth for freedom who bled;
With their swords in their hands, their wreaths round their brows—
All Italy glows with her fire and her fame.

Then come to the rescue, each brave youthful band!
Spread our banners abroad, all over the land;
Come ye all with the sword—come all with the fire,
The long-nourished ire with which Italy burns.

Ye strangers, away!—from Italy away!
For this is the day—away! hence! I begone!
This fair land of flowers, of music and song—
Armed, armed let her be, as of yore, firm and strong;

Ye with shackles and chains have encircled our hands,
Yet still they the brands of Legnano can wield.
The Austrian road must not Italy rule—
Sons of Rome cannot trust in slavery's school;

No more will Italy brook tyrants and foes—
Too long she the woes of her bondage has borne.
Ye strangers, away! &c., &c.

Our houses and homes are none others but ours,
And there, 'cross the Danube, go back and seek
your yores—
Ye have wasted our fields, our bread from us torn—
The sons to us born we will keep for ourselves.

The Alps and two seas shall our boundaries be;
With chariots of fire we'll the Apennines free;
Destroyed be each vestige of former frontier,
While our banners shall wave wide over all.

Ye strangers, away! &c., &c.

Let each tongue be silent, but each arm be bared—
The foe only firmly and fiercely be faced;
Then swift o'er the mountains these strangers will speed,
In thought and in deed, while we all are as one.

For us not enough be the spoils of our foes,
To these ruthless robbers all ingress we'll close;
All our cities as one united shall be—
As one people we for our country will stand.

Ye strangers, away!—from Italy away!
For this is the day—away! hence! I begone!

PSALM OF FREEDOM.

Daughter of Nations! awake from thy sadness;
Awake, for thy foes shall oppress thee no more;
Bright o'er the hills dawns the day-star of glad-
ness;

Arise, for the night of thy sorrow is o'er!
Strong are thy foes; but the arm that subdues them,
And scatters their legions, is mightier far:
Flee they like chaff from the scourge that pursues them;

Vain are their steeds and their weapons of war!
Daughter of Nations! the power that doth save thee
Exalted by the harp and the timbrel shall be:
Shout! for the foe shall be crushed that enslaves thee;

The slave-lords be humbled, the nation be free!

THE LIBERATOR.

From the Philadelphia Press.

THE COLORED PEOPLE OF PHILADELPHIA.

Their Wealth, Numbers, Habits, Refinement, and Difficulties.

The question of the abstract right or wrong of African slavery has received so much attention during late years, that topics of more practical philanthropy have been but lightly discussed. The moral and social effects of bondage upon the negro might profitably give place to another inquiry—viz.: His condition in a state of freedom.

If the negro be less happy in freedom than in servitude, it will be less to agitate the question of his emancipation. A review of the social condition of the colored population, in any one of the large Northern cities, may do something toward determining the capacity of the race for improvement.

We have singled out our own city for this purpose, and in some moments stolen from more pressing editorial duties have made impartial observations of "life among the lowly."

What we may state is liable to be variously misconstrued. The courteous treatment which we have received at the hands of some colored men, may make the delicate revelations of our visits among them appear like ingratitude. On the other side, there are those who hear with dislike any extension of statements of the free colored man's condition, who have no feelings of sympathy with his social struggles, and had rather find him degraded and unhappy, than civilized and aspiring.

For the latter class we have no scruples, and little regard. We write for those who will deplore his wretchedness and encourage his advancement; for if, with facilities and a will to learn, the free negro be still degraded, the stain and the shadow of his sensuality fall upon his white neighbors.

STATISTICS OF COLORED PHILADELPHIANS.

Of the seventy-odd thousand free colored people of Pennsylvania, probably twenty thousand reside here. We have a larger colored element than any other of the great Northern cities. The condition of our colored classes is supposed to be inferior only to those of New Bedford, Cleveland, and some other Eastern towns.

Some quarters of this city are populated to a large extent by the lower order of blacks. But a portion of the town is inhabited by an intelligent class, who have accumulated money, and are respected by their white neighbors.

The free blacks of Philadelphia owned, by census of 1850, \$800,000 of property, divided among 19,000 persons.

By some statistics which were published a few years since, there were 4,019 families of colored people, of whom 241 were living in their own houses. Of these, there were about 5,000 able-bodied men over 21—of whom 1,581 were laborers, 256 mechanics, 240 mariners, 166 shopkeepers, 276 coachmen and carters, 557 waiters, 156 hair-dressers.

The present colored population of the city is from twenty thousand to twenty-five thousand. They own property to the amount of nearly three millions of dollars, and have churches and schools valued at four hundred thousand to five hundred thousand dollars.

The great majority of negroes are poor. They seldom inherit money; many of them come to the city direct from slavery, destitute of capital wherewith to make business beginnings, and without education.

It cannot be expected that men of this race—who are, by certain senses, to be, in their best estate, mere animals—should struggle suddenly on to fortune. That many of them have made money, and advanced themselves socially, is miraculous; for, be it said to the shame of our people, a free colored man has more powerful disadvantages with which to contend in the free States than in the slave.

THE COLORED MAN'S DISADVANTAGES.

Philadelphia is the only Northern city, we believe, in which public conveyances are forbidden to the black man. On the suburban or rural railroads, a small portion of the smoking car is partitioned off for the use of colored passengers. The present colored population of the city is from twenty thousand to twenty-five thousand. They own property to the amount of nearly three millions of dollars, and have churches and schools valued at four hundred thousand to five hundred thousand dollars.

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THE COLORED MAN'S DISADVANTAGES.

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THE LIBERATOR.

years ago in all the Northern and Western cities, accompanied by the colored "Marko." She is a resident of Philadelphia, and has acquired a handsome competence by her exhibitions. Elizabeth Greenfield was originally a slave in one of the Southern States. She was purchased or manumitted at an early age, when she at once exhibited much vocal capacity and flexibility. For some time she tutored herself, making the elements of music, and attracting some attention from benevolent parties, was assisted in the prosecution of her studies.

She has never been farther South than Baltimore, although she once received an offer of \$1,200 for a series of concerts in Charleston, S. C., which she declined. "Marko," her associate, keeps a clothing store on Second street, in this city. Both were highly commended on their travels.

THE NEGRO IN CHURCH.

About twenty African religious organizations and churches exist in the city. The Methodist, Baptist, and Presbyterian elements are most numerous. Each of these denominations has from three to ten churches. The Episcopal and Episcopalian churches, believe one Universalist, and one Unitarian. There are three hundred colored Catholics in the city. They attend the churches of the whites. There are also a number of Freethinkers, of Millerites, of Spiritualists, and a great number of Friends.

We have been favored with copies of sermons by several clergymen. They are not destitute of national partiality, although appealing generally to the feelings of the auditors. We are assured that of late years the colored congregations have grown less boisterous than of yore; their zeal, or fanaticism, or whatever it may be called, having been modified and subdued. The vicinities of Sixth and Lombard streets present, upon Sunday mornings, very animated appearances. Folk of all shades of color saunter down the streets; beautiful quadroon girls, perfumed, fashionably-dressed, dandy beaux, staid gentlemen, &c.

GENERAL CONDITION.

As a general thing, the negroes of this city are poor. They are, however, economical, and their wealth probably doubles what it appears. A poor citizen has real and personal estate valued at \$300,000; most of it is inherited. The moral character of the negro element varies with the varied social conditions of its several components. We hear of few colored pick-pockets, although there are some. The vicinities of Sixth and Lombard streets present, upon Sunday mornings, very animated appearances. Folk of all shades of color saunter down the streets; beautiful quadroon girls, perfumed, fashionably-dressed, dandy beaux, staid gentlemen, &c.

STATISTICS OF COLORED PHILADELPHIANS.

Of the seventy-odd thousand free colored people of Pennsylvania, probably twenty thousand reside here. We have a larger colored element than any other of the great Northern cities. The condition of our colored classes is supposed to be inferior only to those of New Bedford, Cleveland, and some other Eastern towns.

Some quarters of this city are populated to a large extent by the lower order of blacks. But a portion of the town is inhabited by an intelligent class, who have accumulated money, and are respected by their white neighbors.

The free blacks of Philadelphia owned, by census of 1850, \$800,000 of property, divided among 19,000 persons.

By some statistics which were published a few years since, there were 4,019 families of colored people, of whom 241 were living in their own houses. Of these, there were about 5,000 able-bodied men over 21—of whom 1,581 were laborers, 256 mechanics, 240 mariners, 166 shopkeepers, 276 coachmen and carters, 557 waiters, 156 hair-dressers.

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the clean pavements and street. In some places fine ornamental trees stood upon the sidewalks, and in the shade of the foliage the faces of the individuals enumerated were to be seen. By the imperfect moonlight they seemed to be neatly dressed. There was no loud laughing or talking; in fact, it seemed to us that we had not remarked for the early evening such general decorum in any street in the city.

Our guide said, with some earnestness, "Streets like this you people never visit. They wander through Baker, and Bedford, and Spafford streets to find subjects for ridicule and pity, but never look into these cheerful homes, or speak with these families of our better classes. There is a bright side as well as a dark to our condition, although some say we are all dark."

He laughed shortly at his own wit, but there was more of thought than in his speech.

We passed into one of the Rodman street dwellings, and, while the host was being summoned, looked over a music book which lay upon the piano. There was a variety of operatic music, and most of the popular ballads. The colored owner of the establishment referred with some pride, when he made his appearance, to his daughter's accomplishments. She had gone to Cape May with her mother, during the summer. She was a very good girl, and he had determined to give her what he had often vainly pined for—an education. He spoke for some moments, in his homely way, of his business success and integrity. We heard him with some pleasure. As we were about going, he pressed us to take some domestic wine—his daughter's make—ourselves we were able, upon trial, to do justice to a small bottle.

FASHIONABLE COLORED DWELLING IN SOUTH TWELFTH STREET.

We passed up to Twelfth street, near Pine, and passed before a magnificent four-story brick dwelling. The sidewalk was shadowed by adult maples, and the white marble steps of the dwelling were guarded by iron railing. A quadroon girl was sitting upon these steps. She was a very good girl, and she was talking to a young man who was standing by her side. The girl was very beautiful, and she was very well dressed. The young man was very handsome, and he was very well dressed. They were both very happy, and they were both very much in love.

What we have transcribed has indicated, to the credit of Philadelphia, a different order of things. But it may not be out of place to allude, in equally truthful terms, to the

CONDITION OF THE LOWER CLASSES OF NEGROES.

This branch of the question needs little illumination. It has furnished the staple for much abuse of Philadelphia, and the dusky localities haunted by degraded blacks have been described as the sole resort of men of color in this city.

We made one day a flying tour through Bedford, Baker, Lombard, and Spafford streets, but the dangerous appearance of the denizens of the diverging courts deterred us from entering them alone. By the kindly care of Sergeant Selby and Officer Annie, of the Second-district police-station, we were escorted through the most dingy localities in the whole city.

None of the cribs, courts, cellars, or dwellings in the whole row was peopled exclusively by blacks. In some quarters of St. Mark street, a large proportion were negroes, but we found the dwellings of that avenue several degrees more commodious, clean, and cheerful than those of Spafford, Bedford, and Baker streets. In the three latter avenues were people of every hue—the pale consumptive, white as leprosy, and the ebony negro, with polished skin and crisp wool. In some dwellings we found both of these.

A SUMMARY OF WRETCHEDNESS.

Of the scenes among the wretched that day witnessed, we cannot speak at length. We saw many negro women, types of the most degraded Ethiopians, of Amazon form and more than manly strength. Some of them were drunk, some quarrelling; one was tussling with two white men, whom she seemed to be in a fit way of demolishing, and many were supplied with rum and hipflasks and dice.

In one shanty we found a negro regaling himself with a black bottle of strychnine, and endeavoring, in the pauses of imbibition, to convince two half-drunken mulattoes of the "poetical" nature of his church. He gave vent to some ingenious and fearful theology.

There were negroes in all conditions of bodily mutilation. We saw one afflicted with a tumor nearly a foot in diameter; one with a ghastly scar across his jaw, made by an axe in the hands of an enemy; one whose leg was almost fleshless from a scalding received when stupefied with rum; many one-eyed, some deaf, some entirely blind.

In the latter class was a white girl nineteen years of age, who was the mother of four children, all born out of wedlock, and none of them white. She was entirely blind, and spoke with a heart-broken manner of the agony she had endured when her children were taken from her. We asked her where and why they had been removed. She believed to the almshouse—perhaps brought up to be thieves.

"God knows," said she at last, looking up at the God-knows sky with blank and sightless orbs. Many of the miserable beings we visited were partially insane. There was one woman, white as leprosy, who had sixteen cats. She had them named by all manner of fantastic titles, and every cat, at her call, came up to her feet. She spoke with a singing tone, and occasionally broke out into bits of fearful theology.

In one yard we found a gray-haired white man, resting his head in the lap of a black woman. He seemed to have been kicked down the stairway of a miserable tenement.

The officer touched him with his foot.

"I'm drunk," said the man, with a leer of idiocy; "I've got a tip to get some gin, and I'm going to get it."

The officer made a light reply.

"Go to—," said the man, grinning. He was of large frame, and looked as though he had once been handsome; there was something very desolate in his white hairs.

It is useless to recapitulate scenes like these. Our observations convinced us that the white population was not less degraded than the negro. Both were hopes beyond sensuality; without mind beyond bare perception; without enjoyment beyond wickedness; without shame beyond instinct. They were degraded in fifth and degradation; beyond all missionary tool—dead in mind, in thought, in goodness, as the swine which made habitation with them. Unfit for future joy; callous and unworthy of future punishment; they have made their lives in corruption, and will die like the dogs.

VISIT TO MR. ROBERT PURVIS.

In strange contrast to such scenes of misery, we lay before our readers the particulars of a fine visit, attended by more of gentlemanly geniality and evidences of a most refined taste. The object of these remarks is with the colored people, yet scarcely of them. We refer to Mr. Robert Purvis, more widely known than any man of color in America, excepting, perhaps, Frederick Douglass. Mr. Purvis has figured very prominently, at sundry times, as an anti-slavery orator. In such guise he does not appear to the best advantage, being very violent in delivery, and extremely radical in sentiment.

During the excitement attendant upon the John Brown case, Mr. Purvis excited great enmity by irreverently comparing his hero with the Saviour. As a private gentleman, however, Mr. Purvis is pleasant and exceedingly interesting. We visited him last week. He resides in Byberry township, about two miles above the city proper, and in the twenty-third ward.

The stage put us down at his gate, and we were warned to be ready to return in an hour and a half. His dwelling stands some distance back from the turnpike. It is approached by a broad lawn, and shadowed with ancient trees. In the rear stands a fine series of barns. There are some fine old trees connected with his farm, and his live stock is of the most approved breeds. We understand that he receives numbers of premiums annually from agricultural societies. In this fine old mansion Mr. Purvis has resided many years.

Letting us in upon our visit, into a pleasant dining-room, hung with a number of paintings. Upon one side of an old-fashioned mantel was a large portrait of a fine looking white man; on the other side, a portrait of a worthy negro. Above these old John Brown looked gloomily down like a bearded patriarch.

In a few minutes, Mr. Purvis came in. We had anticipated a stubborn-looking negro, with a swagger, and a tone of bravado. In place of such, we saw a tall, beautifully-knit gentleman, almost white, and handsomely dressed. His foot and hand were symmetrical, and, although his hair was gray with years, every limb was full and every movement supple and easy. He saluted us with a decorous dignity, and began to converse.

It was difficult to forget that the man before us was not of our own race. The topics upon which he spoke were chiefly personal. He related some very amusing anecdotes of his relations with Southern gentlemen. On one occasion he applied for a passage to Liverpool in a Philadelphia packet.

Great wrangling here ensued. Everybody shook hands with everybody else, and Mr. Jinks rang the bell for a boy with a glass of water. When the glass was brought, Mr. Jinks ordered champagne and cigars. Then the fortunes of the \$108,001 were toasted, with wishes that the \$108,001 might never grow less; after which, the man on the balcony put in his head and said, "spilling half his wine, 'Yar' to our friends in bondage." This was hailed with laughter.

Mr. Jinks, Mr. Briggs, and Mr. Swips, then insisted, simultaneously, that we should review at once each of their houses.

VISITS TO JINKS AND BRIGGS.

We found in Mr. Jinks's piano valued at \$700, mostly owned by a prominent artist. We saw a large engraving of John Brown, framed in gorgeous style, and were taken to a library, filled with anti-slavery books. Everything was arranged in a style combining neatness with luxuriance.

At Mr. Briggs's, we found a studio